

005-011
262 10-10-29
50 BAPT
127 H16
N 3AV
N1 37203

The

Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

JACKSON MISSISSIPPI, THURSDAY, NOVEMBER 19, 1981

Volume CV, Number 41



New MBC officers

New officers of the Mississippi Baptist Convention are, from left, Paul Harwood, pastor of College Hill Heights Baptist Church, Oxford, assistant recording secretary; Clark Hensley, executive director of the Mississippi Christian Action Commission, recording secretary; James Yates, pastor of First Baptist Church, Yazoo City, president; Bill Hardy, minister of education at First Baptist Church, Columbus, second vice president; and Ed McDaniel, pastor of First Baptist Church, Greenwood, first vice president.

Resolutions on peace, porno measure messenger sentiments

Five resolutions were adopted by the Mississippi Baptist Convention during the session last week. There were statements on peace, pornography, television morality, jail and prison ministries, and appreciation to various convention personalities.

While convention resolutions have no binding effect, they are intended to speak the concerns and positions of the messengers attending that session of the convention.

Peace

In the resolution on peace the convention noted that the Bible issues "a very strong mandate for Christians to be peacemakers in a world where hostility and war are present realities, and the threat of nuclear war is an imminent worldwide concern" and that a nuclear war "would be indiscriminate in its victims and uncontrollable in its devastation..." The convention resolved to "reaffirm our historic Baptist commitment to peace and its source, the Prince of Peace"; and the messengers agreed to commit themselves to encouraging world peace through prayer and education. They saw the call to peacemaking as an integral dimension in Bold Missions and affirmed "the pursuit of negotiations with other nations for the consid-

eration of appropriate mutual agreement on arms control, while recognizing the necessity of defense preparedness that will serve as a deterrent to war."

Pornography

In speaking on pornography the messengers said that pornography destroys the moral fiber of man and resolved to support "appropriate legislation that would curtail the growth of this industry and support strict enforcement of laws against pornography."

Television Morality

On television morality the messengers noted that television is a valuable resource and "provides some programming that is morally and intellectually helpful" but pointed out that a great deal of leisure time is spent watching television and finding "a proliferation of profanity, violence, sex, alcohol, drug abuse, and marital infidelity" portraying an unacceptable lifestyle. The convention called for the proper use of the medium by "encouraging higher quality programming in commercial television and by supporting the efforts of our own Radio and Television Commission" and for viewers to be more selective. The messengers adopted a statement op-

USSR Baptists visit is marred

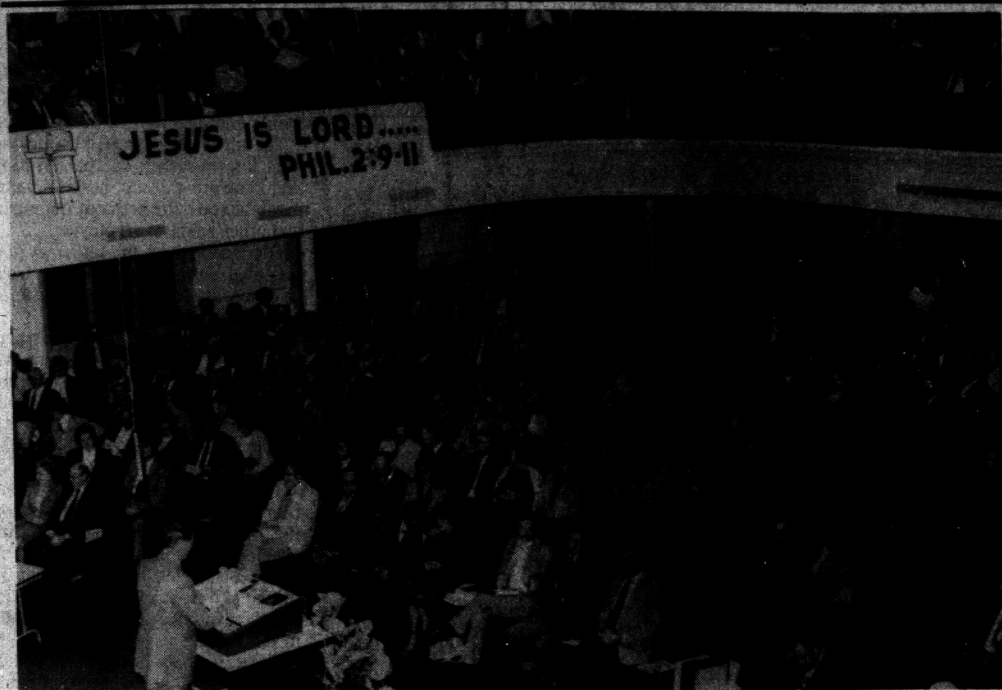
By Tim Nicholas

Many Americans think of Christians in Russia as being persecuted. A group of those Russian Christians came to Mississippi this past week and were... persecuted.

Three Russian Baptist leaders and an interpreter for one who speaks no English, were in Mississippi this week to visit and speak to Baptist groups in the state.

They were met at the airport by a group of protesters who were led by Carl McIntire, a fundamentalist preacher from New Jersey. McIntire, who held a press conference prior to the Russians' arrival, called them agents of the Soviet government. McIntire claimed that the leaders are not Christians and are in the country to continue the Soviet "offensive" against Ronald Reagan.

The Russian leaders are in the Un-
(Continued on page 2)



Wester presides at convention

Brooks Wester presides over a session of the 1981 Mississippi Baptist Convention. With the highest recorded number of messengers, 1,466, many noted a higher attendance in general. This year's convention was one session shorter than in previous years and began a day earlier.

Highest messenger registration

Wester cuts short term; Yates elected successor

By Tim Nicholas

For the first time since 1907, a Mississippi Baptist Convention president stepped down after only one term in office.

During the first session of the convention, meeting at First Baptist Church, Jackson, Nov. 9-11, President Brooks Wester, pastor of First Baptist Church, Hattiesburg, announced in an aside from his presidential address that he would not allow his name to be submitted for re-election as president.

Wester cited a \$1.2 million expansion program at his church and the making of plans for the Hattiesburg church's centennial as reasons for demurring. "Any time I take away from there would diminish the leadership I need to give that loving, supportive congregation," he later told the Baptist Record.

Wester said to the messengers that he suggests that convention limit all presidents to just one year.

The convention, which numbered 1,464 registered messenger form the nearly 2,000 participating churches, elected Wester's successor the next morning during the convention.

James Yates, pastor of First Baptist Church, Yazoo City, was elected president. Yates served this past year as president of the Mississippi Baptist Convention Board, he chaired the order of business committee which put the convention program together, and he preached the annual sermon (printed in this week's issue). This is Yates' 21st year as pastor of the Yazoo City church.

In other business the convention elected a first and second vice president and a new recording secretary, adopted a 1982 Cooperative Program

budget of \$13.9 million (see separate story), completed adoption of several constitutional changes. Messengers also adopted five resolutions: promoting peacemaking efforts, speaking out against pornography, favoring a more positive portrayal of morality on television, encouraging involvement in jail ministries, and in appreciation of convention planners and hosts (see separate story).

The first vice president of the convention is Ed McDaniel, pastor of First Baptist Church, Greenwood. McDaniel is the 1981 second vice president of the MBC. He was until this past year, pastor of First Baptist Church, Durant for eight years. He was elected by acclamation.

Bill Hardy, minister of education at First Baptist Church, Columbus, was elected second vice president. Hardy, a former chairman of the Southern Baptist Convention's Brotherhood Commission, is a former minister of education at First Baptist Church, Kosciusko and Woodland Hills Baptist Church, Jackson.

Hardy defeated another nominee, James Spencer, pastor of First Baptist Church, Morton, by two votes in balloting.

Recording secretary Carey Cox stepped down from service at the beginning of the convention citing eye problems and Clark Hensley was elected to replace him. Hensley retires in 1982 as executive director of the Mississippi Baptist Christian Action Commission.

Paul Harwood, pastor of College Hill Heights Baptist Church, Oxford, was re-elected assistant recording secretary for his 5th year.

Three constitutional changes were

completed this year. They were first read at the 1980 convention as the constitution mandates.

Messengers changed the composition of the Mississippi Baptist Convention Board to be elected by county rather than by association, plus additional at large members to total 100. Also, termination of Board membership is done because of a move from the county wherein elected, not the association.

The other constitutional change involves the printing of the convention annual. The change allows deletion of the directories of Mississippi Baptist pastors, ministers of music, educational directors, and denominational workers on alternate years when the listings are published in the Southern Baptist Convention annual.

In 1980 at the convention, messengers voted to merge financially-troubled Clarke College with Mississippi College. At this year's convention during the Education Commission report, Mississippi College President Lewis Nobles explained that the "final documents have not yet been consummated."

Nobles said that the administration of the college is dealing with the Southern Association which accredits junior and senior colleges to help determine the best courses of action.

However, he said, since August 1 Mississippi College has been operating Clarke College with approval of the Clarke trustees. And a third year program began at Clarke this past fall.

In the spring a ministry program
(Continued on page 2)

Board adopts investment plan; camp rates changed

A new short-term investment program was adopted by the Mississippi Baptist Convention Board last week during its pre-convention meeting for members of the Southern Baptist Protection Program Church Annuity Plan.

The new short-term program will be an investment fund that will become effective Jan. 1, 1982, and it will provide an investment fund maintained by the Southern Baptist Annuity Board which will be invested in short-term instruments maturing in 12 months or less. Members will be able to indicate by writing which of the Annuity

Board's plans they wish to use for their funds.

New rates for Gulfshore Baptist Assembly and for Central Hills Baptist Retreat were adopted during the board meeting. At Gulfshore the youth conference package plan will be increased from \$66 to \$73, the costs for senior adult retreats will be increased from \$78 to \$87, and meals will be increased from \$9 to \$9.75 per day. This will include \$2.75 for breakfast and \$3.50 each for lunch and dinner. Rent for "A" rooms with 2 per room will be \$13 each, and rent for "C" rooms with 2
(Continued on page 3)

Percentage of budget to SBC rises to 34

Mississippi Baptists adopted their largest budget of all time for missions causes when they approved a Cooperative Program goal of \$13,920,500 for 1982.

Again, as was the case in 1980 and 1981, once the \$13.9 million figure is passed, all funds would be allocated to the Mississippi College School of Law to a maximum of \$250,000. Any funds received beyond that figure would then be divided 34 percent to Southern Baptist Convention causes, 33 percent to Central Hills Baptist Retreat, and 33 percent to Christian education.

The regular budget (\$13.9 million) is divided with \$3,907,732 going to institutions and agencies, \$5,224,798 going to Mississippi Baptist Convention Board programs and administration, and \$4,787,970 going to Southern Baptist Convention causes. The Southern Baptist Convention portion is 34 percent of the budget. This is one-half of one percent more in percentage going to SBC causes than in 1980 and continues an increase of one-half of one percent per year initiated in 1974.

The 1982 budget was printed in the issue of Sept. 3.

During the presentation of the budget, Jerry Guess, pastor of Self Creek Baptist Church in Oktibbeha Association, objected to the inclusion of a \$250,000 advance section of the budget slated for the Mississippi College School of Law. This fund is not to be available until the basic budget is met. Guess moved an amendment that would have eliminated the \$250,000 advance figure and put all income over the basic budget on a formula of 34 percent to Southern Baptist Convention causes, 33 percent to Central Hills Baptist Retreat, and 33 percent for Christian education.

The question was raised of whether the money (\$250,000) would go to complete a building or to pay tuition for law school students. Joe Tuten, pastor of Calvary Baptist Church, Jackson, and chairman of the Christian Education Commission, cited the need for full accreditation for the law school. It has achieved provisional accreditation.

Tuten noted that the \$250,000 amount was voted in 1979 for a five-year period, contingent on its being available, for the purpose of providing the support of the convention in the school's quest for accreditation.

In 1980 the budget was met and the \$250,000 was available. Tuten pointed out that it was too early to know if it would be available in 1981.

Guess then questioned the funding of the law school and asked if the school doesn't get Cooperative Program funds for law school students the same as for other students. Tuten answered in the affirmative.

Hugh Poole, pastor of First Baptist Church, Macon, asked when it was that the convention voted for Mississippi College to take over the law school, formerly the Jackson School of Law. Lewis Nobles, president of Mississippi College, answered that the vote was in 1972 when the possibility was noted in the Mississippi College portion of the Christian Education Commission report in the Book of Reports.

In answering further how the money from the \$250,000 advance fund is spent, Nobles said it is used in funding the general operational costs of the law school.

The amendment was defeated, and the budget passed without a dissenting vote.

During a miscellaneous business period, Marty Evans, pastor of Blue Lake Baptist Church in Quitman Association and part-time director of missions for the association, moved that budget funds be divided 50 percent for Southern Baptist Convention causes and 50 percent for state causes and that the division be achieved by 1995. He mentioned that Georgia is on a 50-50 basis.

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist
(Continued on page 2)

Convention sermon

Making disciples: a church priority

By James Yates

pastor, First, Yazoo City
Luke 14:25-33

Throughout their history, Southern Baptists have given high priority to the matter of evangelism, and rightly so. Dr. Roland Leavell, in an article in the Encyclopedia of Southern Baptists, wrote, "The Southern Baptist Convention was organized in 1845 with evangelism at home and abroad as its primary purpose."

At the meeting of the Convention in 1904, a proposition was presented for consideration that the Convention appoint a committee of twelve pastors to be known as the Committee on Evangelism for the Needy Sections in Convention Territory.

The Convention referred the question to a committee of five to report the following year. In 1905 the committee of five made a long report on the subject of evangelism during the year and recommended that a committee of five be appointed to take the whole matter under consideration to study it a year and report to the Convention on the "Work of



James Yates

We have neglected the central mission of the church, which is to make disciples, in favor of the easier and less disturbing task of just accepting people as they are.

Evangelism in the Several States of the Convention."

At the next meeting of the Convention in 1906, the committee of five made a report covering the status of evangelism and evangelistic efforts in the Southern territory and recommended that the Convention instruct the Home Mission Board to create a Department of Evangelism. After a speech by B. H. Carroll, the report was adopted.

The importance of evangelism to our denomination and to the cause of Christ has been underscored again and again. The report of the Executive Committee of the Southern Bap-

tist Convention of 1930 declared that "... we regard with sacred importance the primary place of Evangelism in the New Testament.

If we would follow the New Testament, we must ever give the soul-winning propagation of the Gospel first place in all our Baptist enterprises and work.

We are well assured that any lapse in our efforts in this direction cannot do less than lead to failure in all else what we attempt to do."

Even our critics recognize that the secret of our growth has been our strong emphasis on evangelism, whether through mass meetings or personal one-on-one witnessing. And some exciting things are happening. Until in recent years it was unheard of for a church to baptize a thousand people in one year, but now not only do we hear of one church doing it, but a number of churches. So, we are good at making converts, but the disturbing question arises as to just how good are we in making disciples.

Barry St. Clair has made the point that "it is significant Jesus said, 'Make disciples' in-
(Continued on page 2)

Home missionary granted official recognition at UN

NEW YORK (BP)—Elias Golonka, Home Mission Board missionary to the United Nations, recently was awarded official U.N. recognition as minister-director of Christian ministries to the United Nations community, including permanent and unlimited access to all U.N. facilities, meetings and personnel.

Golonka, who was appointed by the HMB in 1974, extends a Southern Baptist witness to 6,500 U.N. workers, including ambassadors from 126 countries.

The U.N.'s recognition is "the breakthrough we have been earnestly praying for," Golonka said. During the past seven years, he has established many contacts at the U.N., but his work has been hampered by his lack of access to U.N. offices, he explained.

In addition to the official status accorded him, Golonka also received permission to incorporate the United Nations symbol in his ministry logo—"a rare privilege," according to the Polish-born missionary.

Since gaining entry to the U.N., Golonka has established scripture distribution points where Bibles in 96 languages are given to U.N. workers, including representatives of communist countries. He is organizing the United Nations Baptist Fellowship for all Baptists working at the U.N.

Recently, he lunched with a Soviet administrator, with whom he shared a Russian New Testament and answered questions about Christianity.

Golonka also ministers to U.N. family members, such as the elderly, Spanish-speaking mother of a Venezuelan worker. Through New York City's Spanish-speaking churches, he arranged a companion for the woman. He has also placed a Brazilian secretary's cousin in English classes at Metropolitan New York Baptist Association.

"There is tremendous need for English classes," Golonka noted, adding that the location of his office 35 blocks from the U.N. makes it difficult to schedule activities with U.N. personnel.

A Soviet diplomat told me he knew of 50 Russian wives who would come to English classes if we could hold them near the U.N.," Golonka said. "We could also sponsor Bible studies in 25 languages if we had closer office space."

The Home Mission Board and New York Convention are considering the possibility of providing him with an office on the highest East Side near the U.N., Golonka added.

A recent highlight of Golonka's ministry was an ambassador's dinner which drew 305 diplomats from 42 countries. The choir of First Baptist Church, Dallas, Texas, performed, including members of the church's deaf choir, in honor of the International Year of the Disabled.

Golonka's status means "we have earned the respect and trust of U.N. officials who see a need for a spiritual dimension to their work here," Golonka said. He knows of no other re-

Cuts short

(Continued from page 1)

with Ray Robbins and other professors leading for both credit and non-credit students will begin.

The Education Commission also noted that Ralph Noonkester was celebrating his 25th year as president of William Carey College. He was presented a plaque in appreciation.

In his report, Education Commission Chairman Joe Tuten noted that the Baptist colleges of Mississippi have an endowment totaling only \$5 million. He compared that to the endowment of Baylor University of \$80 million. Tuten called for an increase in endowment funds for Mississippi Baptist colleges to \$20 million by 1990.

The 1982 convention will be held at Jackson's First Baptist Church, Nov. 8-10, with Jim Keith, Gulfport, preaching the annual sermon and Allen Webb, Pascagoula, alternate.

Budget rises

(Continued from page 1)

Convention Board, replied that Georgia uses a different formula in arriving at the 50-50 figure and that some states with higher percentages for the SBC are able to make the funds available because they are not involved in Christian education. He pointed out that most missionaries come from Baptist colleges. He declared that by using a formula such as is used in Georgia, Mississippi's SBC percentage would be 53.

Kelly noted that when he became executive secretary the state embarked on a program to raise the Cooperative Program gifts to SBC causes by one-half of one percent per year, and the program is on schedule.

The total SBC program involves what we do here in Mississippi," he said. "Don't tie the hands of the budget committee on something that is impossible until the churches begin to do the possible." He had pointed out that the average Cooperative Program gifts from churches are less than 10 percent of the income.

ligious group or denomination accorded his unique standing at present.

"This is a wide-open door for South-

Baptist Memorial may lease in Booneville

Baptist Memorial Hospital in Memphis has taken an option to lease a 136-bed hospital at Booneville, Miss., pending completion of technical studies, Joseph H. Powell, president, said Wednesday.

Option and lease agreements between Northeast Mississippi Hospital and Baptist Memorial were signed in Booneville by Paul Flurry, chairman of the board of directors of Northeast, and Roger N. Struble, vice president and head of corporate services at Baptist.

The Mayor and board of aldermen of the City of Booneville and the Prentiss County board of supervisors, owners of the 32-year-old hospital, approved the agreement.

Struble said the studies to determine the future of capital needs of the hospital should be completed by December 31.

At that time, Baptist will decide whether to exercise its option to lease the facility for 25 years, the hospital executive said.

During the interim, the affiliation agreement calls for Baptist to provide an administrator to coordinate efforts of the feasibility study team. Struble said John Tompkins, currently a member of the Baptist corporate staff and a former administrator of Northeast, will assume this responsibility.

Baptist became involved with the Booneville hospital when Northeast's trustees asked Baptist to provide a team of specialists to survey the operations of the institution. The nine-member team examined such areas as current systems, financial operations, physical plant, materials manage-

ment and purchasing, human resources, nursing, ancillary departments and policies and procedures.

The survey also included interviews with key members of the hospital's administrative group, hospital board, medical staff, department managers, and other hospital employees.

The findings on the physical plant revealed sizable expenditures would be necessary to attract new physicians and additional patients.

"There are other significant problem areas . . . They relate primarily to the industry-wide problem of capital formation. This problem is especially acute with Northeast because the facility is in dire need of renovation," the study said.

The Board of Northeast felt the affiliation agreement with Baptist was the best approach to solving their problems, Struble said.

The Booneville hospital, about 100 miles southeast of Memphis, is the fourth hospital to affiliate with Baptist in 18 months.

Since July, 1980, Baptist has leased a 64-bed hospital in Ripley, Tenn. and a 40-bed hospital in Corning, Ark. and purchased a 70-bed hospital at Covington, Tenn.

Baptist has a 1,500-bed facility in Memphis' medical center, a 417-bed unit in East Memphis, and a 150-bed rehabilitation unit.

The 69-year-old hospital complex, largest non-profit health care institution in the United States, is owned by Southern Baptists in Mississippi, Arkansas, and Tennessee.

Making disciples: a church priority

(Continued from page 1)

stead of 'Make decisions,' or merely, 'Preach the Gospel.' It is significant because the purpose of making disciples is to lead people into a personal, intimate, and mature relationship with God through Jesus Christ. And making disciples means not only bringing a person into an initial relationship with Christ, but bringing that person to be conformed into the very image of Jesus Christ himself."

We have sought to bring people to Christ, baptize them, and add them to our church rolls until now we can report that there are more than thirteen and a half million Southern Baptists.

And yet 3.8 million of these are non-resident members, which simply means that, for the most part, church membership held such little meaning for them that when they moved away they did not care to affiliate with another church of like faith and order.

Of the 13½ million, only 7.4 million are enrolled in our Sunday Schools and on an average Sunday only 3.7 million attend. With all our emphasis on the stewardship of possessions, we report that about 12% of our members are tithers.

Dr. Bill Hogue of the Home Mission Board has made the observation that it is obvious that the feverish and frustrating activities and programs of most of our churches are not producing the revolutionaries whose likeness is to Christ. But why this? Why are we not down to the business of maturing born-again Christians into the kind of activist disciples Christ intended them to be? For, indeed, that is the command of Christ.

The Christian philosopher, Elton Trueblood, has said, "We are so familiar with and hardened to the story that it is easy for us to forget how explosive and truly revolutionary faith was in Mediterranean beginnings. Our temper is so different that we hardly understand what the New Testament writers are saying."

Once the church was a brave and revolutionary fellowship, changing the course of history by the introduction of disturbing ideas. Today it is a place where people go and sit on comfortable benches waiting patiently until time to go home to their Sunday dinners."

Merely being on a church roll does not make one a true disciple. New Testament discipleship involves much more than attending a church; it demands a costly, self-sacrificing fellowship: obedience to, recognition of authority of, and submission to the teachings of Christ. Dedication and commitment are implicit.

When churches do not confront their members with this commitment, this dedication, disenchantment and discontent develop. In many cases, para-church groups who do not challenge Christians to roles of active discipleship siphon off members.

If we are to win the world, we must begin to turn Christian novices into Christian disciples. This is the essence of all the church has to do today. Clearly, the responsibility of the church is to teach and train, to build and develop Christian disciples who, in their everyday experiences, become the evangelistic followers of Jesus Christ that New Testament writings describe.

For the ultimate purpose of leading people into a personal, intimate, mature discipleship is to involve the people of God in the process, the priorities, the patterns of evangelistic living. In true Christian discipleship, the lifestyles of Christians are so changed that they come to grips with the claims of Christ and share those claims with others.

Discipling in no way takes the place of evangelizing. Dr. Roy Edgemon, Director of the Church Training Department of our Southern Baptist Convention, has written that "evangelism and discipleship are inseparable. They go hand in hand. They are so interwoven in the Scriptures that they cannot be divided."

Evangelism that does not lead to and include discipleship is shallow and abortive; discipleship that does not result in evangelism is ingrown and deceptive." He goes on to say, "An army that spent all its time enlisting new recruits would never win any important battles. Neither would an army that spent all of its time training its troops without ever enrolling new soldiers. Enlisting new recruits and adequate training both are essential."

Evangelism and discipleship training, or equipping, must be understood in the context of the Great Commission. Christ did not separate these two supreme tasks. His words are not to be interpreted as a twofold commission of evangelism and discipleship, but rather as a single command to "make disciples." The one imperative in Matthew 28:19-20 is make disciples, which surely includes the entire process of winning persons to Christ and helping them to grow in their Christian life.

Evangelism and discipleship were inseparable in the ministry of Paul and the work of the early church. The book of Acts vividly describes how the early church practiced both. The church won many to faith in Christ; it also nurtured the converts and helped them to grow.

Paul clearly understood the work involved in making disciples: "They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith" (Acts 14:21-22, NIV). Paul and Barnabas not only won many to Christ on their first missionary journey, they also nurtured the new believers and helped them to grow in their newly-found faith. In I Thessalonians Paul speaks of his intense evangelistic efforts in the city of Thessalonica and recounts his careful work in strengthening and equipping the believers.

Dr. Edgemon has rightly pointed out that the local church is the primary means by which evangelism and equipping are to take place. The church has been entrusted with the task of evangelism. Also, the body of believers must be kept in focus as the context and means for equipping. Salvation is personal but never private.

It affects other persons and carries responsibility. A new Christian is to be nurtured to Christian maturity in the church, drawing strength from other members, as well as contributing to the growth of others. The church is to be a fellowship wherein members grow through loving relationships, mutual encouragements, and edification, and where they find motivation and spiritual energies for daily living.

George Sweazey, in his book on "Effective Evangelism," has made the observation that "the saddest figures in all the statistics of American churches are those which tell that, of every two persons received on profession of faith, one has been dropped as a failure."

While we speak of Christians, Jesus spoke of disciples. It is interesting to discover that Jesus never used the word "Christian" one time in all his ministry. In fact, the word was not even coined until ten years after Jesus died and was resurrected. We read in Acts 11:26: "And the disciples were called Christians first

USSR Baptists' "Mississippi Partners" will need craftsmen

(Continued from page 1)

ited States for a meeting of the executive committee of the Baptist World Alliance Nov. 22-24, and they were in Mississippi at the invitation of Yazoo City Baptist leader Owen Cooper (who was in India during their visit here).

The four Russians, separately and together, visited and spoke in Alta Woods Baptist Church, Jackson; First Church, Hattiesburg; the Hinds-Madison and Rankin ministers; the staff of the Mississippi Baptist Convention Board; an associational mass meeting in Leakesville; to students and faculty at Mississippi College; First Church, Starkville; Parkway Church, Jackson; First Church, Yazoo City; First Church, Tupelo; Broadmoor Church, Jackson; and First Church, Canton.

The protesters also showed up at a catfish house near Jackson where the Russians were to be treated to a Mississippi supper, so, the group and their hosts bought "carry-out" suppers and ate at the home of Earl Kelly, executive secretary of the Mississippi Baptist Convention Board.

And though McIntire said he'd follow the group wherever they went, protesters only showed up with their signs, as far as was reported to the Baptist Record, at Parkway Baptist Church. They were orderly and caused no commotion.

The Russians: Michael Zhidkov, Alexi Bichkov, Jakov Doukhonchenko, and Eugene Rouzski, spoke in the churches and in several, opened the meeting up to questions. No question was refused an answer. The Russians explained their ways of doing things and how they hope to win the Soviet Union to Christ.

Some of their commentary (as well as their opinion of McIntire) from these question and answer periods will be in next week's issue of the Baptist Record.

A current joke in communist-ruled Poland tells of a customer who entered a cafe and asked for a cup of tea.

"Chinese or Russian?" the waiter asks.

Customer: "I don't want to get involved in politics. Give me a cup of cocoa."

Two craftsmen are needed in the volunteer program of Mississippi Partners with the Rio de la Plata. One is a watchmaker and the other is a television service teacher. There is no date specified for the arrival of either.

Both of these requests come from Carmelo, a city about 220 miles west of Montevideo, Uruguay. Mr. and Mrs. Ray Shelton are the missionaries there; and it is the city where Maurice Flowers, director of missions for Jones Association, recently conducted lay witnessing training.

The request is for both craftsmen to go to Carmelo to teach a course in repair work. Each should go prepared to stay until he could complete the course of instruction. Shelton will take care of arrangements for food and housing once the volunteers reach the field.

Other requests active in Paraguay, Uruguay, or Argentina are listed below.

Additional Information

Any additional information concerning any of the projects listed may be obtained from the office of the Coordinator, Mission to the Rio de la Plata, Baptist Building, Box 530, Jackson, Miss. 39205. Phone, (601) 968-3822.

Type of Work—Location
When Needed—Number of people needed:

Argentina

Bricklaying; South Buenos Aires; October; 12 to 15.

Bricklaying; Cruz del Eje; October; 8 to 10.

Bricklaying; Olavarria; October; 6 to 8.

Teaching children; Olavarria; October; 5 to 6.

Music; Chacabuco; October; 10 to 15.

Preaching and music; West Buenos Aires; through November; 2 to 3.

Preaching, personal work, masonry, plumbing, repairs; Mendoza; through November; 10.

Install acoustical ceilings and air

conditioners; Buenos Aires; March; as many as necessary.

Missionary children's program; Buenos Aires; October, 1982; 5.

Mission meeting children's program; Baptist Assembly, Cordoba; July; 10.

Paraguay
Bricklayers, electricians; Asuncion; through December; 2 to 4.

Music; Asuncion; immediately, or February, 1982, or September, 1982; 10 to 15.

Devotional speaker; Spiritual retreat for missionaries at Baptist camp; Before Nov. 25; 1 (including spouse if desired).

Boiler mechanic; Baptist hospital, Asuncion; soon as possible; 1.

Dietitian; Baptist hospital; soon as possible; 1.

Elementary or secondary teacher; Christian school, Asuncion; July 20 for

Professor; Bible institute, Asuncion; late January or early March 1; 1 (including spouse if desired).

Anesthesiology instructor; Baptist hospital; March, 1982 or later; 1.

Bricklayer; Walter Insfran; Early 1982; 2 to 4.

Care of missionaries' children; Baptist camp during mission week; July; 2 to 4.

Construction; Panambireta; October, 1982, to May, 1982; 2 to 5.

Uruguay

Music; Carmelo; soon as possible; 6 to 12.

Carpentry; Artigas; soon as possible; 4 to 6.

Evangelism; Carmelo; soon as possible; 1.

Director of VBS workshops; Montevideo; November or early December; 1.

Summer VBS worker; Canelones; December or early January; 2.

Dietitian; National WMU retreat in Conchillas; late January; 1.

Leader of Sunday School workshops; Montevideo; March, 1982, or March, 1983; 1.

in Antioch." In that pagan culture it was the custom to give nicknames to the followers of various leaders or causes. For example, those who followed Herod politically were called Herodians. There came this strange group of people who claimed to be following or believing in one called Christ. And they called them Christians. The word is used only two other times in all the New Testament.

We discover that Jesus called his followers by the title "disciples," a word which occurs, in one form or another, 269 times in the New Testament. Indeed, the New Testament is a book about disciples, by disciples, and for disciples.

For at least several decades our Baptist churches have not made discipleship a condition of being a member. One is not required to be, or to intend to be, a disciple in order to become a church member, and one may remain a member without any signs of progress toward or in discipleship. Contemporary American churches, in particular, do not require following Christ in his example, spirit, and teachings as a condition of membership—either of entering into or continuing in fellowship of a denomination or local church.

Now for this tragic state of affairs we must accept much of the blame. We have neglected the central mission of the church, which is to make disciples, in favor of the easier and less disturbing task of just accepting people as they are. We have not expected lives to be radically changed; we have been content with ourselves as we are and others as they are. We have tried to live by allegiance to the Father and respect for Jesus, but without the Holy Spirit. We have operated on the assumption that if you can get church members into the church building often enough and keep them there long enough, they are almost bound to develop into strong, mature Christians who will change the environment around them.

So it is that most of our church rolls abound with honest, congenial folk who stopped going to Sunday School when they were 10 years of age, and thus have a foggy, halo-ridden picture of Jesus preoccupied with lambs; folk who were swept into church membership around the age of 12 because it was the thing all the other children were doing, folk who perhaps never once have been challenged to make an adult commitment of life to Christ with all its implications.

There is no Bible support for the idea that when people have made an apparently sincere acceptance of Christ, they are soundly launched in the Christian life. The Great Commission puts "baptizing" before "teaching them to observe all things"—the part we are too likely to neglect. The three thousand who were baptized on the Day of Pentecost were given intensive "teaching."

The statement that "the Lord added to their number day by day those who were being saved" clearly implies that more time and nurture were required within the church.

It is at this point that Dr. Sweazey speaks with caustic humor when he says, "When we encourage new members to feel that the decisive thing is finished when they join the church, it is no wonder that they think they are doing all that is necessary when, like beaming old graduates, they return for the annual alumni reunion at Easter."

I would remind you that the faith of our fathers makes no difference in our lives until it becomes our faith. The faith of the church must be appropriated, personally received and entered into, if we are to be converted, if our lives are to continue being changed by

Christ. And this is no side issue, no optional matter. Jesus said to Nicodemus, "You must be born again . . . unless one is born again he cannot see the kingdom of God." There is nothing ambiguous or foggy or tentative about that, is there? Each person must make his own decision.

Ever since those first men followed Christ, the church has been proclaiming the good news of the Gospel and calling men and women, boys and girls, to faith in Christ. Last year we baptized 429,742 into the churches of our Southern Baptist Convention, a 16.5% increase over the previous year. Now what have we done with these new converts? Evangelism that stops short of discipleship has failed. Francis Schaeffer told participants at the World Congress on Evangelism in Berlin: "Evangelism that does not lead to purity of life and purity of doctrine is just as faulty and incomplete as an orthodoxy which does not lead to a concern for, and communication with, the lost."

It is one of the primary tasks of the church to provide the conditions and circumstances in which the Christian has an opportunity to develop as a discipler, a learner. The biblical mandate is clear. We begin the Christian life as babes.

But we must grow beyond that point to be guilty of immaturities that damage the fellowship and influence of the church. Poorly grounded church members, devoid of a confident faith, fall victim to doctrinal heresies. They reflect emotional immaturity, are factious, divisive, and unloving.

Now let me acknowledge that our Convention leadership is aware of the fact that many of our churches have not been too successful in discipleship development and so they are preparing some aids for us.

"Disciplelife Celebration" is one of these and it is a coordinated approach to the Sunday night programming for youth. It is youth at worship, youth in training, youth in choir rehearsal, and youth in fellowship. It is built around the small-group training experience and promises to be a big "plus" in helping our young people to grow in their Christian life.

Another approach to growth in the Christian experience is "Masterlife." A brief statement defines "Masterlife" as: "a sequential developmental group discipling process that enables one to make Christ Master and to master life through practicing the basic disciplines of abiding in Christ, living in the Word, praying in faith, living in fellowship with believers, witnessing to the world and ministering in Christ's power under the direction of mature, practicing disciplers."

The summons of Christ comes to all of us: to seek his kingdom above all else; to deny self and take up his cross. By placing the emphasis on becoming like him, Christ assures that his Church will not only grow in his character, but also become active participants in his mission.

As disciples make disciples, and teach them in turn to make disciples of others, through the process of reproduction, Jesus knew that ultimately the whole world would be reached with the Gospel. His faithful witnesses, like an ever enlarging army, would storm the gates of hell and shatter the principalities of Satan.

Nothing could permanently defeat them. Victory is certain; in the councils of Heaven the celebration has already begun. In his Word you can hear them now singing and shouting around the throne of God, "a great multitude, which no man can number, of all nations, kindreds, and people, and tongues" saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." AMEN!

Missionaries survive Kenyan lake accident

NAIVASHA, Kenya (BP)—A Southern Baptist missionary couple and an independent Baptist missionary were dramatically rescued from stormy Lake Naivasha after spending more than six hours in the Kenyan lake's penetratingly cold water Oct. 19.

A wave about 14 feet high sank the boat in which Harry and Doris Shott Garvin, Southern Baptist missionaries to Uganda, and Jerry Piercey, an independent missionary to Kenya, had been fishing.

The trio had set out on calm waters to fish on the opposite side of the lake in Naivasha, a town in the Great Rift Valley about 30 miles northwest of Nairobi, Kenya. As they started to come in about 6 p.m., fierce wind and waves arose in the middle of the lake—"worse than I have ever seen," said Garvin, an Anson, Texas, native and former Fort Worth pastor.

The boat took on water, when, suddenly, the tall wave struck and the boat was swamped, sinking rapidly. The passengers had time to grab only two five-gallon gas tanks which floated near them. They emptied the tanks and used them for flotation to supplement life jackets.

When the party did not come in as expected, fellow Southern Baptist missionaries Bill Curp of Missouri and John Taylor of Iowa, who both serve in Kenya, went out to search. A nearby hotel also sent out a search boat.

Curp used a light which could be seen for a mile to penetrate the darkness. The Garvins said later the light gave them hope that the searchers would find them.

The two boats combed the eight square miles of water as thoroughly as possible. After four hours of searching, Curp ran low on fuel and started to shore. But the other boat sheared a pin in its propeller, and the men cut off the engine to repair it.

By that time, the wind had changed and they heard a cry for help. The boat was only 100 yards from the rapidly falling victims.

Because of a sailing club competition that weekend, doctors and an Army medic were on hand to give immediate medical treatment when the rescue boat came in. But the treatment almost came too late.

Piercey, unconscious for two hours, probably would not have survived another 30 minutes to one hour, according to doctors who examined them

on shore. Because of the cold water, Mrs. Garvin's body temperature was still four degrees below normal after an hour of rehabilitation efforts in the boat's cabin enroute to shore and she likely would not have survived much longer.

Her husband also was numb with cold and exhaustion from efforts to keep his wife's and Piercey's heads above water. Piercey lost his main life jacket in the accident and had only a flotation collar. Finally, Garvin looped his belt through Piercey's belt and fastened it to a handle of one of the five-gallon tanks to keep the unconscious man afloat.

"It has to be a miracle of God that we're alive," said Garvin. "We're walking miracles. My wife and I had no great fear of death but there was a great deal of sadness at the thought of leaving our children."

Although the unpleasant memories and some weakening effects still remain, the three missionaries resumed their regular activities less than two weeks after the accident.

(Laura Lee Stewart is a missionary to Kenya and serves as press representative for the Kenya mission.)



Volunteer team from Mt. Vernon Baptist Church, Columbus, which laid blocks for the Indian Mission in Pascagoula, Oct. 26-28, included left to right, front row: Steve Pridmore, Lamar Harris, Bob Perkins, A. L. Miller, left to right, remainder: Tommy Fondren, Charles Fondren, Jamie Camp, Quinn Parham, Morris, Dudley Reeves, Charles Bagwell, Roger Winters, Hudson "Slick" Adams.

And they built the walls

Mt. Vernon men lend a hand on the coast

By Allen O. Webb

The slab at First Indian Baptist Church, Pascagoula, had been poured by volunteer labor from Jackson County. The problem with proceeding further was that there were no brick and block masons in our churches.

Our prayers were answered when Charles Bagwell from Mt. Vernon Baptist in Columbus called and indicated that he and a group of his men would like to build the walls.

They came and began work at 7 o'clock Oct. 26. I have not seen men work as they did since the last days of the depression of the thirties. You will seldom see a more happy and enthusiastic group. It was a real blessing to be associated with them.

They started from the slab and completed laying the last blocks for all the walls in three days.

A special word of thanks is due Brother Bagwell, Mt. Vernon Church, and the fine group of men who did the work.

Our local men who are giving much time are: Frank Odom, superintendent of the project; H. T. Smith, counselor and advisor; James Kent, in charge of electrical work; and Dolan McArthur in charge of plumbing. Billy Williams is chairman of the Building Committee.

Our new Indian pastor, Ray Brooks, began his work on Nov. 1. He is enjoying seeing the work progress. We are working toward the goal of moving into the new church soon after the first of January.

(Allen O. Webb is director of missions, Jackson County Association.)

Meet will offer training for preachers

A Preaching Conference is set for Dec. 7-9 at Main Street Baptist Church, Hattiesburg. This is to offer training in preaching.

Program leaders include Earl Guinn, Harold Bryson, James Heflin, J. M. Wood, and Leon Emery, whose office plans the sessions. Emery directs the Mississippi Baptist Convention Board's Church Administration-Pastoral Ministries Department.

Write that department, Box 530, Jackson, MS 39205, for reservations. Include \$10 check for materials and a meal.

Sand Ridge plans special service

Sand Ridge Baptist Church will hold a Thanksgiving service on Wednesday night, Nov. 25, to be preceded by a Thanksgiving supper.

Librarians elect Mrs. Perkins

Mrs. John Perkins of First Baptist Church, Columbus was elected president of the Mississippi Baptist Church Media Library Organization at their workshop at First, Jackson, Oct. 23-24. Also elected were: Mrs. Julius Jones, First Baptist, Mendenhall, vice president, and Mrs. Edwin Lewis, First Baptist, Jackson, program chairman. Re-elected to the positions they held this past year were Mrs. F. L. Lummus, Harrisburg Baptist Church, Tupelo, secretary-treasurer; Mrs. Eugene Fitts, First Baptist Church, Corinth, historian; Mrs. Curtis Seal, Broadmoor, Jackson, publicity chairman.

The 1982 Media Library Workshop will be held at First Baptist Church, Hattiesburg, October 22 and 23.

Resolutions measure sentiments

(Continued from page 1)

tention to the fact that the majority of inmates at Parchman State Prison are Baptists and pointed out that Christ called for a ministry to prisoners. It was noted also that the families of prisoners as well as the prisoners themselves "have acute spiritual and social needs, both during the period of incarceration and in the rehabilitation process."

The convention called on the churches and associations to plan and implement programs "designed to meet the spiritual needs" of prisoners and their families and to seek ways to become involved in the rehabilitation process. The messengers also called for a request to the Mississippi State Board of Corrections to "employ Baptist chaplains in proportion to the number of Baptist inmates at the state prison."

Appreciation

The fifth resolution expressed appreciation to First Baptist Church, Jackson, for its hospitality; to President Brooks Wester for "contributing his integrity, intelligence and initiative to the presidency"; to the committee on order of business for "an innovative, efficient, and effective program; to Fisher Humphreys "for the exceptional exposition that allowed the Word to take flesh and walk among us"; and "to Dr. Earl Kelly and the state convention staff in setting our step and stride for telling the world: 'Jesus is Lord.'"

Jim Keith of Gulfport was chairman of the resolutions committee. Others were Ed McDaniel of Greenwood, John Armistead of Tupelo, Dell Scooper of Laurel, Leo Barker of Baldwin, Marty Perkins of Moss Point, and Robert Self of Brookhaven.

Keyboard festival location changed

The Keyboard Festival originally scheduled to be held at East McComb Baptist Church, McComb, Jan. 28, 1982, will instead be held at First Baptist Church, McComb, according to an announcement from the Church Music department, MBCB. (Date and time are the same, but the location and festival leader have been changed.) Robert Goodman will be the festival leader.

Board adopts investment plan

(Continued from page 1)

to 4 per room will be \$11.25 each. In "B" rooms 2 per room will be \$28 per room, 3 per room will be \$39 per room, and 4 per room will be \$48 per room.

At Central Hills, breakfast rates for groups per person for 20 to 39 will be \$3.75, for 40 or more \$2.75; lunch for 20 to 39 will be \$4.50, for 40 or more \$3.25; and supper for 20 to 39 will be \$4.50 and for 40 or more \$3.25.

These rates are for groups wishing to use the facility during times other than camping times. Reservations must be made 15 days in advance by writing.

At Central Hills fishing from the

bank of the lake is free. Boats will be available for \$3.50 for half a day and \$5 for a full day. Canoes may be rented for a group for \$15 an hour and \$7 for each additional hour. Swimming sessions for a group will be available for \$25 per hour and \$7 for each additional hour. For the canoes and swimming a lifeguard will be in attendance.

Horses are available for supervised riding for \$25 an hour and \$7 for additional hours.

At the suggestion of its new church expansion committee the board rescinded its action of October 1980 that would have allocated funds for a church site in the Deerfield and Sum-

mer tree communities in Madison County because of the slow pace of development in the areas.

The board allocated \$32,000 from its new church expansion fund for two acres in Pass Christian for a mission of First Baptist Church, Long Beach. The acreage cost \$40,000, but the church is trading in a lot worth \$8,000. An individual provided \$23,000 of the \$32,000 allocated. It was noted that an individual also designated \$12,000 for a three-acre site in Biloxi.

The acreage in Pass Christian is a part of the Camp Kitiwake property. A developer has taken an option to purchase the entire property, and the board action provides for the purchase from him of two acres. The board's action, of course, will be contingent on the final consummation of the sale.

Also there was a \$16,000 allocation for a trailer for the Green Valley Mission in Pontotoc and \$5,000 allocated for a 1.4-acre site in Panola Association for Enid Lake Mission.

The church building-pastoral aid committee recommended \$14,400 in pastoral aid allocations and \$9,600 in church building aid. These figures were approved by the board.

Brooks Wester, pastor of First Baptist Church, Hattiesburg, addressed the board as president of the Mississippi Baptist Convention; and Clark Hensley, executive director of the Christian Action Commission, delivered his final address before retiring next spring. He introduced his successor, Paul Jones.

During a report by the missions and evangelism committee Walter Yeldell of Greenwood noted that Mark Alexander, missionary to Argentina, will begin work Dec. 9 and will be the new coordinator for the Mississippi Partners with the Rio de la Plata. Jason Carlisle, the present coordinator, will return to his mission field in Uruguay in January.

Yeldell also mentioned the availability of a revival tent and noted that simultaneous revivals are being planned for 1985.

A letter from Paul Pryor, administrator of Baptist Hospital, expressed appreciation for a new cobalt machine.

Endowed chair honors Sadler

As a tribute to his 40 years of service to Mississippi College and the contributions he made in the classroom, W. O. Sadler of Clinton has been honored by having an endowed chair in biological sciences initiated in his name by former students and friends.

Scott McCay of Jackson, spokesman for a steering committee handling negotiations for the endowed chair, paid special tribute to Sadler during a recent meeting of the National Alumni Association on campus. Other members of the steering committee are Jack C. Keen, Hattiesburg; Tad Barham, Clinton; and James H. Stripling, Brookhaven.

McCay praised Sadler as a "caring professor" who manifested a lot of personal interest in his students and was always available for individual guidance and counseling.

Sadler served on the Mississippi College science faculty from 1932 until retirement in 1972. He was awarded an honorary doctor of science degree from Mississippi College upon his retirement. He still lives in Clinton and remains active in community activities.

CLASSIFIED

USED PEWS: 33 pews 18" 0", 10 pews 16" 0". Oak material, upholstered seat, \$6.00 per foot. We also have 12' pews with cushions. Central Manufacturing Company, P. O. Box 695, North Little Rock, Arkansas 72116. Telephone (501) 374-6006.

Convention hotels 85 percent filled

NEW ORLEANS (BP)—Southern Baptists' annual race for rooms is in the flag lap.

Eighty-five percent of the rooms available throughout the convention housing bureau already are filled, according to Tim Hedquist, manager for the annual meeting of the Southern Baptist Convention.

That means as of Oct. 30 there were just 900 rooms left of the original 6,000 available through cooperating hotels which offer convention rates. Hedquist said there were still "numerous" other hotels available within a five-mile radius of the Superdome where convention sessions are to be held June 15-17, 1981.

Of the 13 hotels with rooms still available, Hedquist suggested the New Orleans Hilton, the International Hotel and the Monteleone as best bets because of location and space available. Price for the three ranges from the International's \$48 single to the Hilton's \$60 single.

The Hilton is WMU headquarters hotel. Convention headquarters hotel, the Hyatt Regency, is filled.

Other hotels with space available Oct. 30 included Bienville House, Dauphine Orleans, de la Poste Motor,

Fairmont, Fountain Bay Club, Holiday Inn-Chateau LeMoine, LeRichelieu Motor, Place D'Armes Hotel, Provincial Motor and Vieux Carre Motor Lodge.

Housing requests must be submitted on the standard form available at all state convention offices and should be sent directly to the SBC Housing Bureau, 334 Royal St., New Orleans, La. 70310. The bureau deals directly with the individual and will handle all questions from those who have submitted forms.

Hedquist said he will help persons with special requests or housing problems. His address: 460 James Robertson Parkway, Nashville, Tenn. 37219.

Two-thirds of those who had their requests in on the first day registration opened did not receive their first choice of rooms, Hedquist said, primarily because they requested rooms in small hotels. Nine hotels filled completely the first day.

Convention goers will be notified of their hotel assignment by the housing bureau. Confirmation will come from the hotel separately and any deposits required will be paid to the hotel. Hedquist reminds messengers to save their confirmation notice.

19 extension centers offer seminary courses

By Cynthia Martin

Seminary Extension, which started in Jackson, Miss. 30 years ago, now has more than 10,000 persons enrolled in one or more courses. Seminary Extension students are in all fifty states and a number of foreign countries. Eighty percent of these attend classes in one of the approximately 400 Seminary Extension centers. In 1981 the work of Seminary Extension became a part of the new Seminary External Education Division of the Southern Baptist seminaries.

Seminary Extension offers two types of study opportunities, home study institute and extension centers in local associations. Three curriculum courses are: basic curriculum courses, college level curriculum courses, and CESA (continuing education for seminary alumni).

Basic curriculum study offers the certificate of merit for completing any ten courses. The distinguished citation certificate can be earned by completing an additional ten courses.

Three diploma programs, each requiring the completion of 16 courses, are based on courses in the college level curriculum series. They are the diploma in pastoral ministries program, the diploma in educational ministries program, and the diploma in Biblical studies program.

Credit for the courses in the college-level series also may be applied on either of the above certificates.

The CESA series directs individuals to a variety of non-credit learning re-

sources for independent or small-group study.

Anyone can participate in the basic curriculum courses without a formal earned diploma or degree. In order to participate in college level courses and receive credit, one must have a high school diploma.

Southern Baptists help underwrite the cost of study with Seminary Extension through the Cooperative Program funds they appropriate for the six seminaries. This subsidy helps keep the cost per course within a range every student can afford.

Mississippi has 19 centers across the state. They are located in the following associations: Alcorn, Wayne, Hinds-Madison, Jackson, Tippah, Panola, Prentiss, Sharkey-Issaquena, Lincoln, Lauderdale, Simpson, Chickasaw, Gulfport, Quitman, Leake, Smith, Gulf Coast, and Pearl River, the most recent.

Those wishing to participate in the Home Study Institute may contact Seminary Extension Department, Raymond M. Rigdon, Southern Baptist Convention Bldg., 460 James Robertson Parkway, Nashville, TN 37219.

Those interested in Extension Center Study may contact Hollis V. Bryant, Cooperative Missions Department, Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205, Phone: 968-3966.

(Cynthia Martin is office secretary, Cooperative Missions department, Mississippi Baptist Convention Board.)

Here's the main reason for buying life insurance

Happiness is knowing those you love are secure. And to help achieve that security, you buy life insurance. After all, it's the most sensible and affordable kind of protection for most families.

Happiness is also knowing someone has cared enough to plan ahead for your welfare—making sure special needs are met when the time comes.

See to it now that your life insurance is adequate to meet your family's needs and accomplish your objectives. Call or write us today!

Call toll free 800-523-4810 (in Pennsylvania, 800-462-4950)

An Interfaith Life Insurance Company
For Religious Professionals
And Their Families

PRESBYTERIAN
MINISTERS'
FUND

1809 Walnut Street Philadelphia, Pa. 19103



To understand being a Baptist in this world, you need to know what Baptists are doing in this world.

Baptist work around the world is the direct result of your gifts. You need to know how that money is spent.

Here is an opportunity for you to receive the monthly update on what Baptist activities are accomplishing in 95 countries around the world.

Subscribe to The Commission magazine for one year by sending \$5.00 with this coupon to:

The Commission, Dept. MSN3
Box 6597, Richmond, Virginia 23230.

Name _____
Address _____
City _____ State _____ Zip _____

Ask your pastor about special group rates through the church subscription plan.

Editorials

Mississippi Baptist Convention . . .

"Jesus is Lord"

"Jesus is Lord" was the theme for the Mississippi Baptist Convention last week, and the theme was the rallying cry during the three-day meeting.

Actually, the meeting was not three days long, because it began on Monday afternoon and closed Wednesday at noon. Moving it up by one day during the week was a new experience this year in an effort to keep attendance at a higher level. In past years, when the convention began on Tuesday morning and closed Thursday at noon, many messengers left in time to be with their churches for Wednesday evening services.

The change seemed to work well. There was a new registration record of 1,466, and the attendance was good throughout the session. The 1,500-seat auditorium of First Baptist Church, Jackson, was filled for the two night sessions on Monday and Tuesday. The morning attendance on Tuesday was very good; and the afternoon sessions, when attendance has been notoriously small, had perhaps 1,000 in attendance. Many had left by Wednesday morning, but there were still some 800 or so remaining.

So from the standpoint of attendance, the convention last week may have been the best ever.

There is no way of comparing programs, for each year the emphases are different. The one this year, however, should take a back seat to none. The messages were fine, and a great deal of appreciation was expressed for the family living sessions. These were, as indicated, messages dealing with family life.

The Bible Treasure messages this year were all delivered by one man, Fisher Humphreys, professor at New Orleans Seminary. Many expressions of appreciation were heard for his presentations.

The closing message was by James Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D. C. His remarks had to do with religious liberty and were very well received. There was a great deal of interest in his subject.

As always, the music was outstanding. The choir of First Baptist Church, Yazoo City, was in the choir loft for special music before the pastor, James Yates, preached the convention

sermon. The choir used brass and wind instruments to the delight of the listeners as well as the accompaniment of the piano and organ. The William Carey College Chorale also used brass during its presentation before the message by James Dunn. The choir of First Baptist Church, Hattiesburg, sang before the president's address by Brooks Wester, pastor of the church. The Singing Churchmen and their handbells are always a delight.

There were also a number of fine solos and vocal ensembles.

Business sessions were conducted with dispatch. There were discussions, but may it ever be with Baptists that we will feel free to ask questions. Following the discussions the votes indicated the will of the majority, and everyone accepted it. Actually, there were hardly any dissenting votes.

The Monday night session was state convention time, and the Mississippi partnerships with California and with the Rio de la Plata of South America were objects of attention. Perry and Mary Sanderford, the first volunteers to go to South America, gave testimonies of their experiences; and

Maurice Flowers, the director of missions for Jones Association, told of his trip to Uruguay. Flowers conducted a lay witnessing clinic and saw 10 professions of faith as a result of the week's effort. They were the result of the trainees going out to witness.

Ben Bedford, assistant area secretary for the Foreign Mission Board for Paraguay, Uruguay, and Argentina, is on furlough and spoke during this session. He is spending his furlough year teaching missions at Southwestern Seminary. Earl Kelly, executive secretary-treasurer, was in charge of the session. Jason Carlisle, coordinator for the Rio de la Plata, and Mrs. James Yates presented a skit.

Through it all the theme continued to ring out, "Jesus is Lord." And before the week was out three Russian Baptist preachers were in Mississippi proclaiming that the same concept holds true for Baptists in that land of a totalitarian government.

Jesus is Lord. That is the starting place. From there we move on to conquer the forces that would dispute that fact . . . but always in the name of the Lord.

Haywood N. Stubble

**SORRY I CAN'T HELP YOU,
PREACHER — BUT CALL
ON ME ANYTIME YOU
NEED ME.**



The sale of liquor . . .

A moral, emotional issue

Mississippi is legally a dry state, but the Legislature has made it possible for political entities to come out from under the dry status by local option. Little by little, by hook or by crook, the state is becoming wet. Often there is presented some sort of an argument that is bought by voters, though the argument may not be a valid assumption.

One such argument is that the sale of liquor should not be based on emotional concepts, but there is no avoiding the emotions when dealing with liquor. Its effects cause emotional responses almost without exception. The death and destruction that go along with the consumption of liquor cannot help but trigger emotional responses. The reactions that are stirred by drunkenness on the part of the drunk

and on the part of the sober are emotional on the face of them. So it is an emotional issue.

It is also a moral issue, in spite of pleas to the contrary. There is no measuring the amount of immorality that is unleashed with the consumption of liquor. In good reason, there just cannot be any way that liquor consumption can be separated entirely from morality.

Now, little by little, dry Rankin County is becoming wet. The argument is that it is an economic necessity, but such is not the case. The cost of having liquor is hidden in automobile wrecks and the greater necessity for law enforcement activity. When it is more easily available it will be consumed in greater quantities.

The Legislature opened the door for liquor in dry Rankin County when it

passed the measure that made it available at the Jackson airport in Rankin County. Some people at the airport were embarrassed that our airport didn't have drinks available for those travelers who came from areas where they were available. The fact that the legislators were forcing an unwanted condition on an unwilling county didn't seem to matter.

The foot was in the door at the airport, and then Brandon voted to allow beer sales. Now such an election is scheduled for Pearl early in December.

Liquor and beer referendums conducted countywide in Rankin County have failed repeatedly. The wet forces, however, can divide up the county and perhaps accomplish their purpose. Hopefully there can be a line established and the voters will say it

will go no further. Hopefully that line will be established in Pearl.

Liquor sales do put more money in the pockets of those selling it. The costs of having liquor, however, come from the pockets of those who don't want it as they have to pay the additional tax dollars that it takes to provide for law enforcement, the additional money spent for insurance because of automobile wrecks, and the additional funds spent in providing care for those injured in the wrecks that are bound to happen.

It is strange that car wrecks and other violent occurrences are passed off as inevitable because the perpetrator was drunk. Such situations are not inevitable. They can be avoided. But in order to avoid them the flow of liquor has to be stopped.

ANNA'S TREE SWING; by Del Aven, illustrated by Debra Aven; 32 pages; Broadman Press.

This is the second of books for children by this mother-daughter team. This is a book for pre-school children through the third grade. It is the story of a big oak tree that provided a play area for Anna. It was the contact point for her with the world of squirrels and birds, but the tree dies and must be cut down. This initiates a crisis, but it becomes a learning and growing experience for Anna. Finally the swing that had hung from an oak limb is replaced by a gym set.

Mrs. Aven is a member of First Baptist Church, Oxford. Debra Aven has been an art teacher in the Water Valley schools for the past two years.—DTM

GAINES S. DOBBINS, Pioneer in Religious Education; by Austin C. Dobbins; 144 pages; Broadman Press; \$3.95.

Grady C. Cothen, president of the Sunday School Board, wrote the foreword for this biography of a Mississippian that was written by the subject's son. Credit is given to a number of Mississippians for having aided in the preparation of the book. These include Mrs. C. P. Campbell, church clerk of the Pachuta Baptist Church; Mayor and Mrs. L. C. Rhoden of Pachuta; Alice Cox, librarian for the Mississippi Baptist Historical Com-

mission; Brooks Wester, pastor of First Baptist Church, Hattiesburg; Wayne G. Berry, pastor of Galilee First Baptist Church, Gloster; and members of Dobbins' early pastorate at New Albany.

Gaines Dobbins was born in 1886 on a farm in Clarke County, Mississippi. Early in life he was a materialistic agnostic but later came to realize that the only success in life is to be measured by spiritual values.

During his teen years Dobbins became a successful journalist in Hattiesburg. He attended Mississippi College as an agnostic, but there found Christ. He went on to become a Mississippi pastor, a Sunday School Board executive, and a seminary professor. He was a pioneer in the field of church administration. His impact on Southern Baptists is not to be measured.—DTM

THE WALK WEST, A Walk Across America 2; by Peter and Barbara Jenkins; 350 pages; William Morrow and Company, New York; \$14.95.

Peter Jenkins was on his way walking across America when he came to New Orleans and met Christ and his wife, Barbara. This book picks up the walk at New Orleans as Barbara joins him for the remainder of the walk. This first-person narrative is well-written and easy to read. It is interesting and generously illustrated with pictures and drawings.—DTM

Guest opinion . . .

Assurance of a scripture-based faith

By Dwight R. Reynolds

All of us, Christians and non-Christians alike, have many fears. We fear we might lose our job, home, community status, or a loved one. Many of us are afraid of snakes, heights, dark places, or being alone. Some of these fears and phobias are real and some imagined but, in that they exist, they are real. In fact, as we consider our lives, we realize that each event of any importance had an element of fear related to it.

We are taught by the Word of God not to fear; but, being mortal creatures, we succumb to our flesh. As Christians, we have God's promise that our fears are groundless if we have Christ as our Lord and personal Saviour. Yet in moments of doubt (especially when we sin) the uncertainty looms foreboding and filled with terror.

It is a paradox that we who know, love, and seek to obey Christ are sometimes overpowered with the horrible thought of an eternity separated from God; a condition the non-Christian is hardly aware of as a possible reality. All who know and believe the Word of God recoil at the thought of being outside the Kingdom of Heaven and told that we are not known by the Lord.

This fear is bad enough but becomes even worse when man-made rules and rituals are added to our burden. One denomination states with self-righteous conviction that only members of their church are truly saved; another limits the population of Heaven to 144,000; yet another states with smug doctrinal authority that a person must be baptized in a specific manner in that church to be a brother or sister in Christ.

Did our Lord ever give us such strain-

gent, narrow, and complicated conditions for salvation? The Bible states that we are saved if we believe in our hearts that Jesus is the Son of God, that He was raised from the dead by the Father, and if we accept Jesus as personal Lord and Saviour. Is it then probable that all else (works, rituals, sacrifices, church membership mandates, etc.) are our interpretations, innovations, or traditions with little or no sound basis for inclusion as factors continent to salvation or acceptance into the Body of Christ. We must love all mankind but dare not allow ourselves to be misled.

Even weak Christians can withstand the lies and distortions of avowed atheists and fanatics; it takes a strong, Bible-founded and mature faith to remain firm against the subtle deceptions

and gentle perversions of religious cultists who select portions of scripture (out of context) to establish their personal dogma. Most sadly, some of these cults are well intended and claim with sincere conviction to be founded in Christ. All too often, good people who desperately need Christ join these groups in mortal fear for their souls and never realize they are obeying rules the Lord never established, sacrificing beyond God's desire, and working for a goal they can never achieve.

Fear can be a healthy stimulus for mankind if it is directed toward an awareness of our deficiency before God and our need for divine forgiveness. Possibly our Lord experienced fear, or even terror, when on the cross he assumed all our sin. But, Praise to

Our Lord Jesus, we need never know this ultimate and most horrible fear, terror, and desperation. If we remain firm in our scripture-based faith and in Christian love help those whose belief is young and tender, and whose love can be filled with the warm and abiding peace giving assurance of the Holy Spirit: Jesus Christ is my Lord and I am saved!

Dwight R. Reynolds lives in Columbus and is a retired Air Force lieutenant colonel.

The dictionary is the only place where success comes before work.

Some church members are like wheelbarrows: they go only when they are pushed.

Faces And Places

By Anne Washburn McWilliams

Lynna Graham of Independence

"I was a good little girl, my parents said . . . but I was bad occasionally," Lynna Graham confided. "I've always liked to have fun, and I still sometimes have to fight the devil! You don't get too old for him to tempt you."

Her blue eyes radiated vigor and good humor. "I wish I could look that young at 86," I thought. Her surprisingly black brows contrasted with the white of her hair. Her chic blue-green dress enhanced a slender figure.

Lynna, the oldest of ten Burford children, has lived in Independence, Miss., since Feb. 2, 1895. A wagon train brought some Burfords from South Carolina to Tate County in 1836 and their descendants have survived community name changes from Ffewellen's Crossroads to Lick Skillet to Buck Short to Independence. Lynna's father established a telephone company for the residents. Her brother Roger, a Justice Court judge, still lives on "Papa's old homestead."

"As a young girl," she told me, "I kept books in my dad's commissary, and waited on customers, too." This summer she played merchant again. Her orchard gave such a good yield that she sold peaches from her front porch by the bushels.

Mt. Zion Baptist Church has been a part of the Independence scene since 1845, and Lynna has been a member of it since she was 11. She's been WMU

member or president 66 years and Sunday School teacher, Church Training leader, pianist or organist nearly as long. One of her friends said, "As people came into the church, Lynna would smile her sweet smile, and play hymn after hymn on that old pump organ we used to have."

I met Lynna in Jackson at the home of her sister Inez Lambright, when she and two other sisters, Allene Crockett and Louise Wallace, came for a visit.

"I remember that a \$5 offering to Lottie Moon back in depression days made me really happy," she recalled. "We started our WMU with two members. Now we have 136. Last year we gave \$6,284.88 to Lottie Moon."

She went to school at Hillman (1910) and the W, but admitted, "I never especially liked to study." In 1913 she and Joseph Graham got married in Memphis, after a courtship that included box suppers, and parties where they played a game called "Snap." They lived together happily for 58 years, until his death in 1971. "Marriage means give and take," she said. "Be sure you've got the right mate, and love him enough to stay with him. There are three sides, I always told my husband, your side, my side, and the right side."

They had five children. Joseph died at 10; Ernest died in an auto accident. Virginia (Walker), Max (an ordained minister), and Lester still live in Independence. Other pluses: 12 grandchildren, 24 great- and four great-great-grandchildren.

"As a teenager I wanted to be a missionary, but it didn't work out," she told me. From what I've heard, she

has been a missionary in her own community, a constant witness for Christ, always ready to help others. Babies galore were named for her; she's remembered all over her area for babies she helped deliver. In the 30's she was a home visitor for the WPA. One woman said she sometimes went with her to homes of the needy to deliver food packages: "After one visit Lynna took pneumonia and almost died. Later she told me that going through the crisis she heard the singing of the angels."

Her hobby is needlework. Inez said, "Once when I was on the girls' basketball team at Independence, she made our outfits, bloomers and middy blouses." Too, she has crocheted jillions of baby shoes and blankets and made afghans and quilts, and doll clothes. At 84 she toured the U.S., including Hawaii. Along the way she met a woman from Alaska, who gave her a pearl necklace. Now she wants to visit Alaska.

Her pastor, Austin Moore, Jr., said, "All of us can learn to be better individuals by adapting for ourselves the philosophy of life that Mrs. Graham practices: Live life at its best; don't worry about what has been because it cannot be changed, but live to make today and tomorrow better and more joyful than yesterday."

"Her eyesight has been failing, but she has accepted this as a challenge." She listens to recorded books and taped Sunday School lessons.

"I'm so happy," she said. "My wishes were not for myself, but rather that my children might have salvation and peace—and they have come true."

Victorious Christian living

Editor:

This week I received a heartbreaking call. One of the dearest friends I have ever known suddenly died. His name was Huber Drumwright. Huber and I grew up together in Dallas, attended the same high school, and were members of the same church. He was like a brother. His fine qualities deeply influenced me as a young boy, since he was a few years my senior.

We lived in the same rooming house at Baylor; we were roommates together at the Seminary in Ft. Worth, Texas, for a while. I shall miss him and his deep friendship. At the time of his death he was the Executive Secretary of the Arkansas Baptist Convention, with his headquarters in Little Rock.

My wife, Alafene (who went with me to his memorial services) and I suddenly realized anew that, at best, all of us have only a few years in the land of the living. What we do, we must do now. Any good that we can accomplish must be done today. Any encouragement that we can give, any word that we seek to share, any gift that we intend to give, any witness that we bear—all of these things should be carried out on schedule with deliberate purpose and plan. There should be no procrastination on anyone's part in the service of Christ.

I pray that God will help me to be a better steward of my time than I have ever been before. We have about 70 young people in the church where I have been serving as interim pastor for several months (Harrisburg Baptist Church, Tupelo) who are between the 7th and the 12th grades, who need to yield their lives in loving trust to Jesus; there is never a better time than now to do that!

From my friend who has meant so much to me in life I have learned another unforgettable lesson—though at dreadful cost—even in his death. Christians are to "redeem the time" (Ephesians 5:16). "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth" (Proverbs 27:1).

Some people find Christ late in life and use every moment thereafter in faithful service to him. Huber found Christ early in life and used every

moment since that time in committed service as well. Truett is buried in the same cemetery as Drumwright. On Truett's tombstone are the words "He being dead yet speaketh." Drumwright's life also still speaketh about the need for total, early surrender of life's purposes to follow the will of God. The family wanted the services of Huber Drumwright to sound a victorious note. Since his life was lived so victoriously for Christ there is no way that his final tribute could have been anything less than that.

Jerry Vardaman
Starkville
Thank you for this tribute. Huber Drumwright and I started to Baylor the same year, and we had been friends for 40 years. Mrs. Drumwright I have known for 30 years, for she served as a Texas Invincible (a summer worker) in my small church in Midland, Texas, before they were married. The loss was a shock to me. My wife and I once seriously considered membership in a church that was miles across Dallas from our home because Huber was the pastor of it.—Editor.

Tent revival

Editor:

When I read the article on the tent revival it took me back in memory about 44 years to a tent revival in the heart of Brookhaven, Miss.

The thrill of that experience has lasted a lifetime. I learned to sing a lot of songs that week. One of my favorites was "Love Lifted Me"; and I felt a pull at my heart strings when we sang it, and even though I made no public decision, before that week was over, I knew that Love had lifted me from sin.

I was only nine years old, but my whole life changed. I began to attend Sunday School (at First Baptist) regularly whereas before my attendance had been spasmodic. When birthday time came around I asked my parents for a new Bible (It has had three covers in its lifetime). I also attended Training Union regularly.

Christ spoke to me in a tent revival. Carolyn Ellis Jones
Greenwood

The Baptist Record
(ISSN-0005-5778)
315 Mississippi Street
Box 530
Jackson, Miss. 39205
Don McGregor Editor
Tim Nicholas Associate Editor
Anne McWilliams Editorial Associate
Official Journal of
The Mississippi Baptist Convention
James Yates President
Earl Kelly Executive Secretary-Treasurer
The Baptist Building
Box 530, Jackson, Miss. 39205

Board: Record Advisory Committee: Ferrell C. Anderson, Marcus Finch, Marjorie, vice chairman; Olin Henderson, Cleveland, Gary Holman, Pascagoula, chairman; Tom Hudson, Jackson; James Jackson, Columbia.
Subscriptions: \$4.50 a year payable in advance. Published weekly except week of July 4 and Christmas.
Second Class postage paid at Jackson, Mississippi.
The Baptist Record is a member of the Southern Baptist Press Association.

Just for the Record . . .



TATE STREET BAPTIST CHURCH, CORINTH, has a coronation service to recognize girls for their achievements in mission organizations. 1st row: Mission Friends: Tyler Moss, Shana Bramblett, Lisa Shirley, Amy Kitchens, Heather Burczynski, and Riley Fowler. Leaders not pictured: Mrs. Beth Hall and Mrs. Nancy Tenhet. 2nd row: Girls in Action: Kristi Musser, Erin Kealy, Churita Musser, Sheri Miller, Dana Shadburn, Lislle McCoy, Dana Jenkins, Kyra Fuqua, and Amanda Henderson. Not pictured: Tracey Lamberth. 3rd row: GA director, Mrs. Claire Burczynski; GA leader, Mrs. Gloria Kitchens; Acteen leader, Joyce Crain; Acteen Queen, Cindy Burleson; GA leaders Mrs. Debbie Fowler and Mrs. Annette Bramblett. Mike Burczynski is pastor.



WAYNE MANGUM of Mendenhall was honored at the 129th annual Simpson Baptist Association meeting for his 27 years as clerk of the association. Mangum was presented a plaque of appreciation. Also this year's associational annual is to be dedicated to him. Pictured, left to right: H. Glen Schilling, Simpson director of missions; Guy Henderson, guest speaker, director of evangelism, Mississippi Baptist Convention Board; Paul Padgett, moderator; Mangum and his wife Ruby Lee.



PELAHATCHIE BAPTIST CHURCH dedicated its new education building Nov. 1. After the special service, lunch was served at the church and open house held during the afternoon. Ground was broken for the structure Sept. 28, 1980. Every fifth Sunday offering during the pastorate of Carl Nelson (1974-79) was set aside for the building program. Then a "Together We Build" campaign was held in 1979.

Watts Clark, left in top photo, Jackson architect who grew up in Pelahatchie, was architect; Ted Peagler of Branch, center, was contractor; and Ed Davis, right, of Pelahatchie, was chairman of the Building Committee. Speakers at the dedication service at Pelahatchie were (bottom photo): Jack Glaze, chairman, department of religion, Mississippi College; Harold T. Kitchens, director, Mississippi Baptist Foundation; J. C. Renfro, Rankin County director of missions; and Barry C. Corbett, Pelahatchie pastor since May 10, 1981. (Photos by Clyreese Smith).

Staff changes

Dan Watson recently accepted the position as youth director at University Baptist Church, Hattiesburg. He is a graduate of USM and is the son of Harold and Joyce Watson, missionaries to the Philippines.

Clark Stewart is serving as minister of youth at First Church, Crystal Springs.

John L. Cook, Jr. has resigned as pastor of Southside Baptist Church, Columbus, where he was pastor for 22 years, 10 months. He is now director of the John Cook Ministries and director and founder of the Biblical Personality Enhancement and Development (PED) Services, with headquarters in Birmingham, Ala. Cook is engaged in counseling, preaching, and leading seminars on Biblical Personality Development, based on the holistic approach. He will also be included in a radio ministry.

Cook is a graduate of Mississippi College, holds a master of divinity degree from New Orleans Seminary, and has completed course work toward a doctor of ministry degree with the San Francisco Theological Seminary, San Anselmo, Calif. Before moving to Columbus in 1958, he served churches in Meridian.

Mrs. Cook (V. Frances Cook) will continue in her present position as school psychologist for the Jefferson County Board of Education, Birmingham. He states that he will have open dates for more seminars, revivals, and counseling services after January 1, 1982. Cook may be contacted at: 206-251-6342 in the Birmingham area or 1720 Cullom St., Birmingham; and in the Mississippi area contact may be made through P. O. Box 956, West Point.

Glenn Simmons, pastor, Morgan City Baptist Church, for 3½ years, has resigned to accept a call to the pastorate of First Baptist Church, Homer, La. A graduate of Mississippi College, Simmons received a doctor of theology degree from New Orleans Seminary in December, 1980. He is a native of Bogalusa, La. He and his wife Sherry have three children, Jennifer, 7, and twins, Glenna and Jason, 2.

Walter Price has resigned as pastor of First Church, Fulton, Miss., to accept the pastorate of First Church, Eastman, Ga., effective Nov. 15.

Jerry Jones of Clinton is the new pastor of Galilee Church (Copiah).

Trinity Church, Leake County, has called Hugh Plunkett as minister of music and youth. Plunkett is a graduate of Mississippi College, where he received a bachelor of music education degree. He is currently working on his master of music education degree. He goes to Trinity from Williamsburg Baptist Church, Kosciusko. Plunkett and his wife, Wanda, are both natives of Attala County. He is the son of the late J. D. Plunkett and Mrs. Violet Allen Plunkett. She is the daughter of Mr. and Mrs. Joe Blackwell. They have one son, Joey. Bobby Waggoner is pastor of Trinity Church.

Ron Bolen has resigned as minister of music and youth for First Baptist Church, Holly Springs. He can be reached by calling 601-226-4167 or by letter c/o James Bolen, 313 Oakgrove Drive, Grenada, MS 38901.

Prosperity makes friends; adversity tries them.



CLARKE-VENABLE MEMORIAL BAPTIST CHURCH, DECATUR, observed Howard Spence Day, Sunday, Oct. 11. Spence has served for 22 years as custodian of the church. The pastor, Gus Merritt, presented him a certificate of appreciation. An offering was received on that day and Mr. Spence was presented with a color television set the following Wednesday, Oct. 14, at the close of prayer meeting. (October 14 was his 89th birthday.)

Names in the news

Mrs. Sue Johnson died in Meridian Monday, Nov. 9. The funeral was at Webb Funeral Home, Meridian, Nov. 11 at 1:30 p.m. Mrs. Johnson, the mother of A. C. Johnson, former president of Clarke College, was a charter member of the State Boulevard Baptist Church, Meridian.

Mrs. Ralph Herrin, 72, died Oct. 24, at the family residence on Route Four, Collins, Miss., following an extended illness with cancer. She was the wife of Ralph Herrin, Mississippi Baptist Layman, who has traveled worldwide speaking at missions and in Baptist churches. Services were held Sunday, Oct. 25, at 3:30 p.m. from Johns Funeral Chapel in Collins, with her pastor, James McLemore, and Byron Mathis officiating. Mrs. Herrin was the former Bradis Eleanor Stennett, and last May celebrated her 51st wedding anniversary in her home. She was a fifty-year resident of the Salem community, and an active member of Salem Baptist Church. Surviving, in addition to her husband, are two daughters, Mrs. Arlis Hinson of Shreveport, La. and Mrs. Nell Phillips, Philadelphia, Miss.; one son, Herman Herrin, Slidell, La.; one sister; and one brother.

Mississippi Baptist Medical Center's newest chaplain, Melvin "Mel" Ehrlich, joined the MBMC staff Sept. 1. Originally from Bainbridge, Ga., he received a B.S. degree at Auburn University in 1966. Chaplain Ehrlich received a M. Div. at Southern Baptist Theological Seminary in Louisville, Ky. in 1980, and did a one-year chaplaincy residency at Baptist Hospital in Birmingham, Ala. He and his wife Linda have two children Benjamin, 11, and Jennifer, 7. The Ehrlichs are members of Colonial Heights Baptist Church in Jackson.

Ehrlich



EDD HOLLOMAN, pastor of Corinth Baptist Church, Jasper County, and his wife Wilma will leave Nov. 23 for a tour of the Holy Land. This trip is a gift from the church in celebration of his fifth year as pastor there. Mrs. Elma Byrd, a member of the Corinth Church, will also take the tour.

Gallman Church (Copiah), ordained two, Lamar Harbour and Kyle Mize, as deacons Nov. 1. Harbour is married to the former Carolyn Blackney of Crystal Springs. They have two daughters, Lois and Amanda. Mize is married to the former Shirley Sansom of Lafayette County. They have twin sons, Lance and Lealand. Roy Smith, BSU director at Co-Lin Jr. College, brought the charge to the candidates and church. Rowe Holcomb, retired pastor of First Church, Hazlehurst, preached the ordination message.

Winebarger
CHURCH FURNITURE & STAINED GLASS
LYNCHBURG, VIRGINIA
Call Toll Free 800-445-1945

PEWS
CHAIRS
CUSHIONS
CHANCEL FURNITURE
Area Representative: RANDY CARTE
400 Lynchburg Avenue
Hattiesburg, Mississippi 39401
Telephone: 601-264-1111
Fine Quality Since 1945

Homecomings

Cherry Creek (Pontotoc): Double Day, Harvest Day and High Attendance in Sunday School; Nov. 22; Sunday School at 10 a.m.; message at 11 a.m. to be by the pastor, Billy Davis; lunch at 12; Jimmy Russell to preach at afternoon service.

Swiftwater Church, six miles south of Greenville: homecoming, Sunday Nov. 22; Durell Edwards to preach the 11 a.m. message; "Gospel Travellers" of Jackson to present a gospel concert at 2 p.m.; lunch to be served by the church at noon; Walter M. Simmons, pastor.

Revival dates

Chicora (Wayne): Nov. 29 - December 4; Danny Lafferty, full time evangelist from Ocean Springs, preaching; Randy Daniels, directing music; services at 10 a.m. and 7 p.m.; Hal Taylor, pastor.

Colonial Hills, Southaven: Nov. 29-Dec. 2; Tommy Vinson, pastor of Colonial Hills Church, preaching; John Joiner, minister of music at Colonial Hills, music leader; services at 11 a.m. Sunday and 7 nightly.

Cliff Temple, Natchez (Adams): Dec. 6-9; Clarence Cutrell, Jackson, evangelist; George Tarver, Natchez, music director; services Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 7 p.m.; stewardship revival; W. G. Dowdy, pastor.

Missionary news

Betty Hart, Mississippi missionary to Chile, is now in the States on medical leave. Her address is c/o Mrs. Paul Hart, Sandy Hook, MS 39478.



Pastor presents book to authors

Lewis Sewell, pastor of First Baptist Church, Oxford, presented Del and Debra, authors of the Broadman Press official copies of ANNA'S TREE SWING, at the morning service October 25, 1981. Del is the author and Debra, her daughter, is the illustrator of this children's book. They are also author/illustrator of Broadman's GOD HAS SPECIAL PLACES, another children's book.

Thursday, November 19, 1981
Washington (BP)—The U.S. Supreme Court left standing a ruling by the Seventh Circuit Court of Appeals in Chicago upholding the constitutionality of a section of the Civil Rights Act of 1964 requiring employers and unions to "reasonably accommodate" the religious beliefs of employees unless doing so would create "undue hardship."

OLD BIBLES REBOUND

A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.
"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C — Greenwood, Miss. 39230

FIBERGLASS

BAPTISTRIES / STEEPLES
LARGE SELECTION - FACTORY DIRECT
FOR FREE CATALOGS
CALL TOLL-FREE
1-800-527-8438
OR WRITE

SUPERIOR FIBERGLASS, INC.
P.O. Box 100, Hattiesburg, MS 39401

CHURCH STEEPLES

• BAPTISTRIES
• WALL CROSSES
• BAPTISTRY WATER HEATERS
• COLONIAL CONTEMPORARY AND MODERN DESIGNS
• PRECISION WITH COMPANY CRANES AND CREWS AVAILABLE
• WRITE OR CALL FOR COLOR LITERATURE AND PROPOSALS
TOLL FREE
800-241-3152
IN GEORGIA CALL
COLLECT
404-993-9960
GLASSITECH PLASTICS, INC.
P.O. Box 510
Hoswell, GA 30077

CHURCH FURNITURE

At a price
Any Church Can Afford
Write or call
WAGONER BROS.
MFG. CO.
Tel. (501) 675-2468
Beeville, Arkansas
72717

USE ELECTRICITY WISELY

Only you can determine the amount of electricity you use. Electric power is a valuable resource, so conserve it whenever possible. A few tips:

Make sure your home is properly insulated . . . keep thermostat at 68 degrees in winter, 78 degrees in summer . . . don't serve hot water and use appliances wisely. For a free folder on how to save, contact your nearest MP&L office.



MISSISSIPPI POWER & LIGHT
Helping Build Mississippi

ECONO-FLEX Whole life insurance at bargain prices.

Liberty National has a whole new approach to whole life insurance. And it's an inflation fighter. Econo-Flex gives you whole life protection with flexible premiums. It's a bargain for people who thought they couldn't afford whole life insurance. Now you can. To find out how, call your Liberty National agent today.

LIBERTY NATIONAL
LIFE INSURANCE COMPANY
BIRMINGHAM, ALABAMA

Bible Book Series

The King's authority

By Lewis Sewell, pastor
First, Oxford
Matthew 8:1-9:34

In the section of scripture covered by this lesson Jesus demonstrated his authority as the Son of Man. Chapters eight and nine of Matthew contain a number of miracles Jesus did. He performed these mighty works not only to meet human need, but also to establish his authority.

I. Authority over disease (8:1-18).

In this section Jesus performed three miracles. He healed a leper; he healed the centurion's servant; he healed Peter's mother-in-law. In these cases Jesus is the healer of leprosy, paralysis, and fever. Jesus' authority to heal is not limited to certain ailments, but is a power as broad as his compassion.

Lepers were regarded as unclean; they were outcasts physically and ceremonially. When they were cured, thanksgiving for their cleansing had to be accompanied by sacrificial offerings (see Lev. 14).

Jesus insisted that the healed leper should report to the priest and make the offering required by the Mosaic legislation. Then he told the man not to tell who or how he was healed. The injunction of silence can be explained in the fact Jesus knew the situation might easily have gotten out of hand and his public ministry brought to an untimely end.

It is clear from the Gospel of Matthew that Jesus' ministry was confined almost exclusively to Israel (see 10:5, 6; 15:24), and that it was Israel's belief in him as Messiah that he hoped to obtain. The centurion who met him as he entered Capernaum was a Gentile stationed in Jewish territory. As his faith exceeded any that Jesus had found so far in Israel, Jesus did not hesitate to heal his paralyzed servant. The faith of the centurion is reflected in his response to the challenge put to him by Jesus in v. 7. These words could easily be a question—"Am I a Jew to come and heal him a Gentile?" The centurion's answer indicates in faith he looks to Jesus—even if he is a Jew.

Faith is the first step in any healing. Without faith there is no healing because the one who is to receive the power of God in the healing cannot allow the power of God to operate.

After Jesus healed Peter's mother-in-law, the people brought so many sick and impaired to Jesus that he had to leave the area. He had more work to do and more to teach. This is in keeping with Jesus' practice of withdrawing when a crowd became too excited over his miracles to think of his message.

ing with Jesus' practice of withdrawing when a crowd became too excited over his miracles to think of his message.

II. Authority over conditions of commitment (8:19-22).

Two men express the desire to follow Jesus. However, they appear to be anxious to postpone committing themselves to the full implications of discipleship. Jesus indicates the cause of the Kingdom should be the first priority in life. This is another expression of his authority.

The phrase in verse 22 "let the dead bury their dead" is interesting. It probably indicates Jesus is not trying to turn the man away from his family ties. It is simply a case of the good news of the kingdom is more urgent than an obligation which could just as easily be fulfilled by someone not yet spiritually alive.

III. Authority over nature (8:23-27).

The men who called out in fear for Jesus to save them as their boat was sinking in the storm obviously believed that Jesus had power to save them. This faith is expressed in their calling Jesus "Lord."

Jesus spoke and even inanimate creation, nature, recognized his Lordship and authority. The storm stopped.

IV. Authority over demons (8:28-34).

The two demoniacs or demon-possessed men who accosted Jesus when he landed on the southeastern shore of the Sea of Galilee lived a solitary life. Other people regarded them as dangerous and would not go near the burial place they haunted. When they saw Jesus, they knew instinctively that they were confronting an ordinary person, but the Son of God who had power and authority to destroy them.

This story in the life of Jesus assumes that demons exist and have power, and speak through the men they possess. The demons know that Jesus is their enemy, the unique Son of God who will vanquish them at the appointed time, the end of the age. That Jesus has authority to expel them from the hapless men indicates to Christian readers that the kingdom has begun to come.

The presence of swine or hogs implies a Gentile region or at least a large, or in part, Gentile population. Why the demons wanted to go into the swine is not stated; perhaps it was their shrinking from homelessness.

The nearby city was stirred by the report of what had happened. But

when the people actually met Jesus, he made them uneasy. There is no hint given that this was due to the financial loss of the swine. The people sensed a mysterious power in Jesus. They did not know what to make of him, so they asked him to leave. The main fact is the exercise of Jesus' authority over demons.

V. Authority to forgive (9:1-8).

Jesus returned by boat to his own city, Capernaum (ch. 4:13). Immediately a paralyzed man was brought to Jesus. The real interest of Matthew in this incident is not in the miracle, but in showing Jesus' authority to forgive sins.

Jesus recognized the man needed help and healing. However, Jesus used the occasion to make the point that what even sick men need most is forgiveness of sins.

To scribes present this confident word of forgiveness was blasphemy; only God could forgive sins. Jesus as Son of God has and exercises the authority to forgive sins.

IV. Authority over the law's interpretation (9:9-17).

The call of the tax collector named Levi, later known as Matthew, serves as the occasion for Jesus' expression of authority over the interpretation of the Law. The Pharisees first appear as critics of Jesus. They condemn his table fellowship with people who do not observe carefully Jewish food laws and other regulations.

Jesus suggested they "go and learn," which implies the Pharisees do not really understand the scriptures. Mercy is more important than ceremonial correctness. Here is a beginning of a break with the Law.

Gallman presents appreciation certificates

Gallman Church recently presented certificates of appreciation to two former deacons, G. C. Newman and B. T. Brown, who have become inactive due to ill health. G. C. Newman became an active deacon at Gallman in May, 1960, and served until his health forced him to become inactive. He is 89 years old. He and his wife say they are enjoying retirement at Gallman. B. T. Brown became an active deacon at Gallman in April, 1972, and served until this year. He asked to be relieved of duties as a deacon due to failing health. He and his wife Genevieve continue to attend services of the church.



Picayune abolishes sanctuary debt

A day of celebration was held Nov. 1 at First Baptist Church, Picayune, for the retiring of the sanctuary debt.

As of June 21, 1981, a balance of \$187,000 remained to be paid on the building by October 1, 1981. It was decided by the church members that a drive should be initiated to end this debt. This task seemed insurmountable to some, but by October 1, contributions had surpassed the \$187,000 goal.

The surplus of contributions was applied to the debt remaining on the education building. Following the worship service on the day of celebration it was announced that this amount, through contributions, had not only been raised, but had been exceeded by some \$200.

Left to right, the Sanctuary Debt Committee: Cujett Russum, Al Dittbauer, Ray Stewart, chairman, Hooker Quick, C. D. Tate, Buddy Broadway, Edna Sumrall, Jean Wells, James Drummond, Jr., Kyle Terrell, Leslie Travis, Granville Pearson, Eula Underwood, and Joyce Guetmann.

East Central BSU leads fall revival

The Baptist Student Union at East Central Junior College held its fall revival recently with Bobby Douglas, pastor of First Baptist Church, Hixon, Tenn. as evangelist. Rita Dobbs, a student at East Central, served as pianist, and Mickey Gentry (right), music director at First Baptist church, Philadelphia, was in charge of the music.

Douglas, a native of Bruce, attended Itawamba Junior College, Mississippi College, and New Orleans Seminary. At IJC, he was president of the BSU when Gladys Bryant, East Central's BSU director, was BSU director at IJC.

Rita, a sophomore at East Central, is the daughter of Eugene Dobbs, pastor at First, Philadelphia, and Mrs. Dobbs.

Gentry attended Northeast Junior College, Mississippi College, and New Orleans Seminary.

The theme for the revival was "Spiritual Encounter." "Services were well attended by the students at East Central. Many decisions were made," reports Mrs. Linda Dykes.

Leesburg to mark 100th

Leesburg Baptist Church, Rankin County, will celebrate its 100th anniversary on Nov. 29. The program will feature singing by former musicians and music directors. Two former pastors will return to speak, J. Harold Jones of Vicksburg and Charles L. McKay, of Calimesa, Calif.

Services will begin at 9:45 a.m. with Sunday School and 10:45 with morning worship. A fellowship luncheon will be served. An afternoon service will include singing.

The theme for this celebration is "That We May Be One" (John 17:11). The pastor is Ricky E. Kennedy.

Olive dedicates pastor's house

Olive Baptist Church, near Lumberton, Pearl River County, dedicated its new pastor's home Nov. 1. Joe Beach, a former pastor there, preached the dedication sermon. Open house was held from 3 to 5 p.m. at the home located in front of the church building.

The Olive congregation's new pastor, W. R. (Bill) Galloway, and his wife Gennie, their daughter Gennie, 12, and son Andy, 15, moved into the parsonage Nov. 4.

Devotional

The bold plan of God

By Harry L. Lucenay, pastor, Temple, Hattiesburg

Some time ago Carl Bates, former president of the Southern Baptist Convention, said, "There came a time in my life when I earnestly prayed 'God, I want your power!' Time wore on and the power did not come. One day the burden was more than I could bear. I said 'God, why haven't you answered my prayer?' God seemed to whisper back 'With plans no bigger than yours, you don't need my power.'" (Cook, William. *Success, Motivation and the Scriptures*, Nashville, Broadman Press, 1974, p. 127).

Jesus Christ said "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18-20). This is God's command.

The Lord has placed each man in a world of challenge and change. When man looks at this world he is startled by the diversity which exists among the nations: race, color, location, climate, traits, achievements; yet each individual is involved in this great command, for all are sinners, all have souls, and all people need the salvation which comes only through the grace of God in Jesus Christ.

Today each man should pause for a few minutes and rediscover his own little world. The challenge to go to all men begins at home. May God open each man's eyes to the people who fall under his influence and who desperately need Jesus. Perhaps there is a family member living under his own roof; a distant relative who has never taken that most important step in life; or a friend, an acquaintance; perhaps a business associate; someone from the neighborhood, the service station, the grocery store, school, or even someone with the same sporting interests you have. The world God wants men to enter begins just beyond the confines of man's own body. It includes every individual he encounters. It extends to the vast extremities of this planet.

May God grant each man the vision to see his world, the courage to make BIG PLANS to reach his world, and the energy to put those plans into action.

Life and Work Lesson

Truth to set you free

By Joel E. Haire, pastor
First, Crystal Springs
John 8:31-40, 45-47

When I was a child my parents very patiently taught me the importance of telling the truth. They said it was always best to tell the truth, and emphasized the bad results that could come with being untruthful. At first I wondered about the value of always telling the truth because the truth sometimes brought punishment when my disobedience was discovered. However, my parents insisted that the truth was best. In the experiences that came with growing up I found out that they were right. When I failed to tell the truth it might free me from immediate punishment, but it did not bring real freedom. There was the bondage of guilt, along with feelings of dread and fear that I would be found out. There was the necessity of telling other falsehoods to cover up the first one. On the other hand, there was a sense of freedom from guilt, dread and fear that went with telling the truth. My childish discoveries about truth were limited, but they made lasting impressions on me.

The good things we learned as children about truth will always be valuable. However, we are not prepared for life until we know the greatest truth of all.

In John 8, Jesus dealt with a group of people who neither told the truth nor lived the truth because they did not know the truth. They did not know Jesus or understand his gospel which could make them free. Jesus presented the truth in such a way that they had to either accept it or reject it.

I. The consistent presentation of the truth.

Jesus presented the truth because Jesus presented himself. This isn't the only time Jesus identified the truth with himself. In John 14:6 Jesus told Thomas, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me." Truth cannot here be separated from the Person of Christ. Knowing the truth is therefore associated with being his disciple. It is not just a matter of intellectual understanding on one hand as opposed to ignorance on the other. Freedom does not come through simply accepting facts which are true.

Jesus revealed many truths in what he said. He revealed the truth about disciples (8:31). He revealed the real-

ity of truth (8:32). He told the truth about sin (8:34). Jesus made clear the truth about freedom (8:36). Jesus told the truth and that is important to the mind. Jesus is the truth and that is important to the heart. Those who confronted Jesus in John 8 were unwilling to be changed in mind or in heart. They tried to express belief on the one hand and yet did not truly believe. When they were put to the test of continuing in his word and become disciples indeed they failed it. When they were presented with the possibility of entering freedom through commitment to the truth they refused it.

II. The inconsistent reaction to the truth.

Those who talked with Jesus about being Abraham's seed did not see the inconsistency in their own lives. They were proud of their relationship to Abraham. It was a great privilege in their thinking to be connected with Abraham and they saw this as inconsistent with bondage. Their point was valid to them. It had to do with how those who have never been in slavery can possibly be made free.

Jesus' reaction to their question must have been shocking. He identified bondage with sin. He said that one who is in a continuing state of sin is in slavery. He was not talking about a hired person who worked for wages and had some freedom. Rather he was speaking of slavery with no freedom. The slave was not free to decide about his own wants or even his needs. Someone else who was his master decided about how many of his wants and needs would be satisfied. His master made the decisions about what he would do with his time and which direction his life would go. The slave did not have the power to direct his own life or break away from his slavery.

How many of us have walked all too close to the slavery of sin? Could it be that some of our little habits and weaknesses have dictated how we spend our time and energy? We can slip into a kind of slavery and hardly realize it.

To claim freedom without possessing freedom is of little value. Jesus saw a contrast in the lives of those who claimed to be of Abraham's line. He acknowledged their claim. However, their attempt to kill him was inconsistent with this claim to be of Abraham's line. There was a great contrast between who they claimed to be and what

they were trying to do. They said we be Abraham's seed, but they wanted to kill Jesus.

Here were people who had room for pride and self-sufficiency in their lives. They could find a place for hatred and wrong motives, but they had no room for Jesus. There was no place for his word in them.

How tragic it is for any life that seems to have room for everything else but Jesus. Work, hobbies, social events, sports, secular education, TV, newspapers, friends and relatives will find a place. Many of these are good. However, they aren't good enough if they leave no room for Jesus.

III. The truth as a final authority.

Even though they rejected the truth they could not destroy the truth. It was impossible to set themselves above the truth. This truth stood before their confrontation and it certainly would stand afterwards.

The important thing was how people responded to the truth. Jesus told what the truth accepted would do. It would set people free. Freedom was a real possibility, but would only come with a right response to the truth.

Jesus told what the truth rejected would do. It would cause one to continue in slavery. There was no freedom from slavery apart from the truth.

The same choice still confronts every person. We can choose Jesus who is the truth. The choice is between freedom and slavery.

Woolmarket reaches 40

Woolmarket Church celebrated its 40th anniversary on Nov. 15. There was special music, sharing by former pastors, and "dinner on the grounds." The theme was "Old Fashioned Day." Ladies wore bonnets and long dresses. Men came decked in overalls and attire of the past.

Last year the church had more than 70 additions, gave 14% to mission causes, led in the establishment of a mission, retired the 13 year indebtedness on its sanctuary. During the past four years they have purchased an additional six acres of property, seen 125 resident members added to the church, paved the parking lot, and added 2000 sq. feet of educational space. Russell Naron is pastor.

Uniform Lesson

The primacy of unity in the church

By Jerry E. Oswalt, pastor
Second Avenue, Laurel
Ephesians 4:1-16

As the writer began what we call the practical section of the letter to the Ephesian church, he used as his catch-phrase "walk worthily the calling with which you have been called" (4:1). He was convinced that Christian conduct ought to match Christian confession.

The very first concern expressed by the writer in regard to the worthy walk was unity in the church (4:3). This reflected the concern of Jesus that his disciples be one (John 17:21-23).

There are very few things that can be more damaging in the life of a church than loss of unity. This is why all Christians should give priority to the endeavor of keeping unity in the bond of peace in their churches (4:3). The writer suggested several bases for unity among God's people.

I. The spiritual bases for unity (4:2-3).

The most essential ingredient for the permanence of unity in a church is the spiritual maturity of its members. Humility, gentleness, patience, forbearance, and love are results or fruits of spiritual maturity (Gal. 5:22, 23). Humility or lowliness was a despised trait in the ancient world until Jesus and his followers demonstrated that it was a mark of strength rather than weakness. Humility undergirds unity because it enables one to look upon and respect the views, needs, and interests of others as well as his own (Phil. 2:3, 4).

Gentleness or meekness is the property of a mind or spirit kept under due control. It was a term used to describe an animal broken and controlled for domestic purposes. The ability to control anger is obviously important to the keeping of unity in a church.

Longsuffering has two facets of meaning: (1) It refers to a person who persists in an endeavor regardless of the obstacles; (2) It refers also to patience in dealing with abusive others. It is the refusal to retaliate. This kind of spirit is invaluable in the preservation of unity in a fellowship.

Love is the most important of all spiritual virtues, particularly in the keeping of unity. Barclay's description of love explains why this is so: "If we regard a person with *agape* (love) it means that nothing that that person can or will do will make us seek any-

thing but his highest good."

II. The doctrinal bases for unity (3:4-6)

The always present differences of opinions and tastes that tend to erode the unity of a fellowship are so insignificant in comparison to the great doctrinal truths that bind a fellowship together.

There is one body. This refers, of course, to the Body of Christ, the church. All believers see themselves as a part of God's great continuing purpose of reconciliation. It makes no sense to divide over trivial matters. There is one Spirit. All Christians know the reality of the presence and power of God in their lives through his Spirit. The Spirit gives various gifts to various members of the body but all are for the edification of the body (4:12).

There is one hope of our calling. The hope that God will consummate the great work of salvation is a conviction shared by all God's people. We all reach for the same prize. (Phil. 3:14).

There is one Lord. To surrender selfish interests for a common good is a very practical thing to do. All winning teams know this. The church is a team of servants in the kingdom of our Lord and Savior, Jesus Christ.

There is one faith. Conversion experiences may differ in such things as external circumstances and levels of emotional response but they are alike in the internal sense of cleansing, peace with God, and willingness to live for Christ.

There is one baptism. Baptism in water both logically and scripturally follows baptism in the Spirit, which takes place at the new birth (Acts 10:47). Christians are united by both baptisms.

There is one God. This is the most fundamental affirmation of our faith. The care of God for all his people is clearly indicated in the expression "Father of all." The control of God over his people is pointed out in the expression "above all." The providence of God is set forth in the thought that he is "through all," and the presence of God is affirmed in the statement that he is "in all." The doctrine of God alone is enough to bind his people together in lasting unity.

III. The functional bases for unity (4:7-16).

Just as a victorious king would lead his captives in a victory procession,

Christ, who conquered man's captivity to sin, leads it captive. But, in contrast to the conquering king receiving gifts from his loyal subjects, Christ gives gifts to his loyal subjects (4:8).

The gifts function for the edifying of the church (4:12), which in turn contributes to the solidarity of the church (4:13).

He gave some apostles. These included not only those who were personally called and commissioned by Jesus but also those who worked closely with them (1 Thess. 2:6). As these passed on their writings replaced their function in the churches.

He gave some prophets. These itinerant preachers in the early church were by the end of the first century looked upon with considerable cynicism. The churches increasingly took steps to validate the messages of the prophets. The prophetic office is filled today by responsible pastoral preaching.

He gave some evangelists. These were and are those who proclaim the good news of Jesus Christ. Evangelism is not only the responsibility of a few professionals but also of pastors, teachers, deacons, and all other servants of God (II Tim. 4:5).

He gave some pastors and teachers. These are those set apart by God to tend and nourish the flock. They care for the total spiritual well being of their congregations (I Peter 5:2, 3).

The functioning of the above gifted servants in the church will result in: (1) the equipping of the members of the church, enabling them to minister for the growth of the church (4:12); (2) the unity of the faith through the knowledge of the Son of God (4:13); (3) doctrinal stability (4:14); (4) Christian and church maturity (4:15, 16).

With the spiritual maturity and the doctrinal stability provided through the labors of its gifted leaders, a church will have the cohesiveness it will need to withstand the pressures that would destroy its unity.

Monrovia, Calif. (EP)—Eleanor Soltan, a medical missionary to the Middle East for 30 years, has been named as recipient of the second annual Robert W. Pierce Award for the Christian Service. The award is given by World Vision International. She directs the "Hospital of Light" in Jordan.